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# PROCEEDINGS

## International Seminar

LANGUAGE MAINTENANCE AND SHIFT V

September 2–3, 2015



**Revised Edition**

Master Program in Linguistics, Diponegoro University  
in Collaboration with  
Balai Bahasa Provinsi Jawa Tengah



# Proceedings International Seminar Language Maintenance and Shift V

“The Role of Indigenous Languages in Constructing Identity”

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Revised Edition

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## NOTE

This international seminar on Language Maintenance and Shift V (LAMAS V for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Provinsi Jawa Tengah*.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 92 papers presented at the seminar. Of these papers, 5 papers are presented by invited keynote speakers. They are Prof. Aron Reppmann, Ph.D. (Trinity Christian College, USA), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, USA), Dr. Priyankoo Sarmah, Ph.D. (Indian Institute of Technology Guwahati, India), Helena I.R. Agustien, Ph.D. (Semarang State University, Indonesia), and Dr. M. Suryadi, M.Hum. (Diponegoro University, Indonesia).

In terms of the topic areas, the papers are in sociolinguistics, psycholinguistics, theoretical linguistics, antropolinguistics, pragmatics, applied linguistics, and discourse analysis.



### NOTE FOR REVISED EDITION

There is a little change in this revised edition, which as the shifting of some parts of the article by Tatan Tawami and Retno Purwani Sari entitled “Sundanese Identity Represented by the Talents of *Ini Talkshow* A Study of Pragmatics” on page 166 to 167. This has an impact on the change of table of contents.



**SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT V**  
**"The Role of Indigenous Languages in Constructing Identity"**

<b>WEDNESDAY, SEPTEMBER 2, 2015</b>					
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# ATTITUDES TOWARDS JAVANESE LANGUAGE AND ITS MAINTENANCE BY THE ENGLISH DEPARTMENT STUDENTS OF DIPONEGORO UNIVERSITY

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## Abstract

English Department Students of Undip whose parents are Javanese have been exposed to at least three languages namely Javanese, Indonesian, and English. Some of them are learning other foreign languages such as Korean, Japanese, and French. As a local language, Javanese has a certain position in its users. The position can be influenced by its users' attitudes towards the language. I will show the students' attitudes towards Javanese and their roles in maintaining Javanese language. I used questionnaires, DCT (Discourse Completion Tasks), non-participant observation, and interview to present the data. To analyze them, I used inferential, distributional, and translational methods. The result indicates that the English Department Students of Undip have positive attitudes towards Javanese and its maintenance. However, there is a tendency that the Javanese language used is shifting. The shift is characterized by various code system namely Indonesian, *Basa*, *Ngoko*, sometimes *Krama*, and even English.

**Key Words:** attitudes, Javanese, English Students, maintenance, shift

## INTRODUCTION

Janse (2003:ix) quoting Grimes (2000) in *Ethnologue*, Krauss (1992), and Sasse (1990) says that more than half of the world's languages are endangered in the last 500 years. The remaining number of 6,809 languages stated in the *Ethnologue* by Grimes, 2000 in Janse (2003) is predicted to be extinct in the current century. Pessimistically it is stated that only 600 languages that may survive in the long time. The problem of dying languages is now a big problem in the world. As stated by Krauss in Cohn and Ravindranath (2014:138) that the rate of extinction is a big alarm.

As a native speaker of Javanese, I can feel the role of Javanese in my life. For me, Javanese as one of the local languages in Indonesia is used for different purposes, for example, for casual conversation, local identity representation, and social or cultural value preservation. For casual conversation, Javanese is used at home, at the market, at *warung* (traditional food stall), for example. For local identity representation, Javanese can reflect its users' social, cultural, or regional backgrounds; while for social or cultural value preservation, Javanese expresses local wisdom, cultural words, and cultural behavior.

However, if I observe the use of Javanese among Javanese young people—born in 90s, it seems it has different roles or position among them. Especially, when I observed my students studying at English Department, Diponegoro University during the academic year of 2014/2015 talking to friends, it seems they mostly use Indonesian. It seems that they use Indonesian mixed with Javanese; their Indonesian may be more dominant than their Javanese. In order to investigate it further, I have some research problems that may lead to the discussion. The first problem is related to the indicators showing the students' attitudes towards Javanese and its maintenance; and the second problem is related to the Javanese language system used by them.

Investigating language attitudes is not a new subject. Anderbeck (2010) investigated language use and attitudes of Malay in Jambi. However what he studied is different from what I studied in terms of the object of the research and the aim of the research. He investigated language use and attitudes in two Jambi Malay society near the capital city of Jambi Province in Sumatra. Related to Javanese, Wulandari (2012) studied theoretically the importance of positive language attitude in maintaining Javanese language. What she studied is different from what I studied in terms of how the research is conducted. She collected the data from library sources, while I collected the data from the field that is distributing questionnaire and DCT to the respondents, observing their conversation to friends, relatives, sellers of food stall, or family members.

Investigating language attitudes and language maintenance can also be seen in Queensland about the languages of the migrating communities. Sanchez-Castro and Gil (2009:36-37) studied the Spanish speaking migrants settling in Queensland and South Australia especially on its maintenance. Their study focuses on Salvadorian and Spanish migrants in transmitting their languages to their generations. In this study, they investigated the migrants' attitudes and the way they transfer their indigenous languages. My point is that both their research and my research concern with attitudes towards language and its maintenance. However, the language and the community studied are different.

Investigating language attitude and use of the university student is also conducted by Michieka (2012) who studied patterns of language use among a group of Kenyan young people to confirm whether the existence of more than one language is advantageous or the existence of local languages is threatened by a potential change. Michieka (2012:164) found that most of the university students consider themselves as bi/multilingual group and therefore they agree with the idea that they use local languages in a quite limited domain. The phenomena may also happen in Indonesia, especially in higher education setting that is in Diponegoro University, specifically at Faculty of Humanities. This research is conducted for investigating the attitudes of the students of English Department, whose parents are Javanese.

Investigating attitudes toward language can be focused on language variation, dialect and speech style, learning a new language, a specific minority language, language groups, communities, minorities, language lessons, attitudes of parents to language learning, uses of a specific language, and language preference (Baker in Garrett, Coupland, and Williams, 2003:12). This article deals with attitudes toward language variation, dialect, and speech style of Javanese. In addition, in studying attitudes, we can concentrate on three aspects of attitudes namely cognitive, affective, and conative ones. (Baker in Bartram, 2010:35-36) Cognitive aspect is related to opinion or belief about language or language variation; affective aspect is related to feelings or emotion about language or language variation or speech style; and conative is related to behavior or action using language or language variation or speech style.

There are two approaches in investigating language attitudes namely direct and indirect approaches (Knops and van Hout in Garrett, Peter, Nikolas Coupland, and Angie Williams, 2003:16). Direct approach is used by asking directly through questionnaires or interview related with language evaluation, preferences, for example. Indirect approach is done by observing the respondents without their notice.

A language may shift because its users want to. This is influenced by the attitude of the users. The shift can be in the form of the changing of the system or the changing of the domain where a language is used. As Crystal (2000:1) says that a language can die if its users do not speak it anymore. However, if I look at Javanese, it is changing now. Observing how Javanese is used, I can see that Javanese is changing. The changing can be seen from the lexical item and its structure. This inspires me to conduct this research in order to elaborate some factors indicating the changes of Javanese.

## RESEARCH METHODS

There are two types of data namely responses to questions and situations provided and utterances spoken by the respondents with their interlocutors that may be friends or relatives or sellers. Since this research is a descriptive-qualitative design, to collect the data, I used questionnaire, non-participant observation with recording technique, and DCT (Discourse Completion Task). I used the questionnaire to find out the English Department students' responses that indicate the attitudes toward Javanese and the factors supporting the attitudes. Besides, I used recording technique for getting the natural conversation of the respondents with their interlocutor among other things friends or relatives or sibling. In addition, I used DCT for getting more elaboration about their answers. To analyze the data, I used content analysis method with inferential technique. The technique is applied by inferring what the respondent says in answering open questions compared to close questions. There are 62 students belonging to the second and the fourth semesters. There are 35 students belonging to the second semester and 27 students belonging to the fourth semester. The data were taken during May-June 2015.

## FINDINGS AND DISCUSSION

Based on the research problems I mentioned in the introduction of this paper, the subtopics I will present are the English Department students' attitudes towards Javanese, the English Department students' attitudes towards Javanese maintenance, and Javanese used by the English Department students.

### **English Department Students' Attitudes towards Javanese**

The attitudes of the English Department students can be characterized based on their response to the questions related to their feeling toward Javanese whether they are proud of. From the answers, I can see that they tend to have positive feeling toward Javanese. For example, more than 75 % of the students are proud of Javanese. Even they have pride using their Javanese dialects. There are more than 67 % of the students proud of using their Javanese dialects. The reason why they are proud is that Javanese is their first language so that their family uses it. Besides, people from other islands learn Javanese. This can make them proud. Some respondents also say that they are proud of Javanese due to its role as cultural identity and cultural representation of Javanese society. .

This idea is supported by their answers saying that they respect other people when they are using Javanese or its dialects. This is their reaction when other people using Javanese or its dialects. More than 82 % of the respondents say that they respect other people when using Javanese or its dialects. Approximately, 40 % of the students like listening to other people using Javanese and another 40 % of the students feel neutral. Meaning that it is okay when other people are using Javanese; they do not feel bothered with that. Javanese, according to them, is important. Their answers concerning the importance of Javanese is not quite significant. If I compared whether they think it very important, important, or important enough, there are almost 40 % of the respondents saying that Javanese is very important. Another 40 % of the respondents say that Javanese is important, and about 19 % of the respondents say that Javanese is quite important.

According to their opinion, Javanese is important due to some reasons. It can be a cultural identity of the society, a Javanese cultural value representation, a means for showing respect, a means for showing politeness, closeness, and humor. That Javanese covers more sense of meaning becomes the preference of the users too. However, they do not really support that by using Javanese they can provoke others.

Javanese as a cultural identity can be reflected in its lexical items or vocabulary which are very specific to Javanese people. Javanese cultural identity can be identified from the way of life, behavior, and the relationship among the society. Those can be characterized from the Javanese proverbs or slogan. The respondents have some Javanese proverbs like *alon-alon asal kelakon* (slow but successful). As Javanese people, they still concern with what inspires them. For example, from the proverb *alon-alon asal kelakon*, it can be inferred that Javanese people are careful in doing anything. They have to consider many things before taking any action. They are not in a hurry. This affects the Javanese in their behavior in facing their problem.

### **English Department Students' Attitudes towards Javanese Maintenance**

Realizing that Javanese is important, the students support the idea of maintaining Javanese. According to them, Javanese is important due to its function for being the cultural identity of the users. Besides, as stated above, Javanese can represent the Javanese cultural values, be used for showing respect to others, showing politeness, showing closeness, showing humor, and having more sense of meaning. However, only a few of the students who view that Javanese can be used for provoking others.

There are many ways for maintaining Javanese. The most effective way to maintain Javanese is by using it in daily conversation. If we use it in our daily conversation other people will be able to recognize it and listen to it and be familiar with it. This will motivate them to use it and make them learn the language. Besides, teaching Javanese for younger generation can be used for maintaining it. This can be done by parents or care takers in their informal situation. Therefore, family has a big role in teaching children Javanese.

There are media that can be used for maintaining Javanese namely printed media like newspapers, magazines; electronic media like radio, television, and internet. Folklore can also be used for maintaining Javanese. One of the ways to use folklore in maintaining Javanese is that care takers of the children read it for them before going to bed. This can make children store in the mind what they hear and express it in another time.



There are some media to maintain Javanese among other things print media, electronic media, internet, folklore, formal education or school, and informal education or social activities. According to the respondents, informal education is the most useful medium for maintaining Javanese. There are more than 50 % of the respondents saying that the best medium for maintaining Javanese is informal education. However, they are less than 30 % of the respondents say that the best medium for maintaining Javanese is formal education. This can be inferred that by informal education, Javanese maintenance can be done by any individual, in any situation and place, to whom Javanese is taught and used, and for any purposes.

For maintaining Javanese, the government has a policy requiring the officers and staff to use Javanese in a certain day of the week, for example, every Thursday. They use Javanese in both formal and informal situation. In formal situation, they use Javanese when conducting meeting or speaking with their boss. Their boss uses Javanese when instructing his/her subordinates. In informal situation, they use Javanese during lunch break. In relation with the government policy that government officers and staff must use Javanese in a certain day, the respondents agree with the policy. They do not only agree but also support it because the policy and its realization can increase social enthusiasm towards Javanese.

### Javanese Used by the Students of English Department

Not all the students of English Department whose parents are Javanese acquire Javanese as their first language. Those who were born in 1995 mostly acquire Indonesian. However, those who were born earlier mostly acquire Javanese. Code switching or code mixing may happen in the conversation among friends. If we look at the conversation among the English students, I can say that Javanese is still used when they speak to friends. The Javanese used can be categorized as *ngoko* when speaking with friends. However, some of them speak Javanese mixed with Indonesian. For example, respondent 4.13 said to her mother *Mah, nyuwun sangu neh nggih* (Mom, can I ask for pocket money? *Kemarin uange udah abis kepake buat ..... suwun nggih* (Yesterday, I spent it for ...). Another example, *Mah, handuke ketinggalan* (Mom, I left my towel). The words underlined are Indonesian. The rest is Javanese.

With the government policy that Javanese must be used in a certain day of the week, Javanese will be used at least during office hours. This can make Javanese familiar to its society. When it is used, it is heard and spoken by others. If children hear it, they will acquire or learn it while playing, being around with family, and before going to bed, .

However, if I look at the language used in their daily conversation, the Javanese used tends to change due to the influence of other languages. If I look at the utterances presented in the DCT form, I can see the influence of other languages due to code-switching or code-mixing. For example, when they ask institutional fee (SPP) called UKT, one of the respondents said *Pah, besok udah wayahnya bayar UKT* (Dad, tomorrow is a time for paying UKT (institutional fee). In the utterance, the word *wayahnya* is Javanese word. The rest is Indonesian. There is a mixing code phenomenon.

### CONCLUSION

In conclusion, the students of English Department, whose parents are Javanese, tend to have positive attitude. Javanese will prospectively still exist due to its users' positive attitudes. Although, Javanese can be considered vital, it experiences some changes that can be identified from how Javanese is used. It shifts to casual speech level. It is used for communicating with friends or relatives. Its position tends to be in informal domain.

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